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1. Episode Title: Episode 144 – Bhagavad Gita (Chapter 2, Episode 144)

2. Topics & Tags:

TOPICS: The importance of attaining a realized and resolved mind, Understanding the concept of ignorance and confusion, The significance of practicing detachment from worldly objects, The relationship between the body and the self, The ultimate goal of achieving brahmic state (brahmhi sthithi)

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, brahmic state, Arjuna, Krishna, ignorance, confusion, detachment, body, self, happiness, deha-atma bhranti, ahamkara, mamata

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We have come to the last verse of chapter 2. Sri Krishna is speaking verse 2.72 to Arjuna.

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SLOKA WORD -

e:sha: bra:mhi: sthithih pa:rttha! naina:m pra:pya vimuhyathi | sthithva:: sya:m anthaka:le::pi bramha nirva:nam ruchchathi ||

SLOKA MEANING -

This is the state of a realized and resolved mind, Arjuna! One who attains it will never be confused or ignorant. Even if one reaches this state at the last moment of life, they will attain the highest happiness.

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Wonderful verse. Arjuna, this is a wonderful state of realized and resolved mind. This is the state one must attain. What happens when one attains this? There will never be moham (ignorance) or confusion; that is, he will never be blocked anymore.

When the sky is really cloudy, we can’t see the Sun from where we stand on the ground. It becomes dark. If we fly up to a certain height past some clouds, we see that there are some more of them. If we fly up a bit higher, we see that the space is occupied by white clouds. Fly up still higher, like 30,000, 35,000, or 40,000 feet, i.e., 40 km upwards from the ground level. There is no question of any clouds up there, no matter what kind of clouds. All kinds of clouds are below that level; they don’t cross that level.

Arjuna! If one attains the brahmic state (brahmhi sthithi) that I stated, there is nothing that will envelope him making him ignorant. How does one practice for this state? When should the practice begin? To be honest, it must begin at birth. The purpose of one’s birth is actually to attain this state. In fact, we have been given this body as a means to attain it. We forgot the purpose of the body and are not aware of it. We are under the belief that the purpose of the body is to nurture it, or others, or to attain something else. We are thus abusing and misusing it. We are using it in various wrong ways. The ultimate goal for getting it is to attain brahmic state.

I am not questioning you on what you did all this while. Even if you have roamed around [away from this] all this while, if you can attain this state at least before your last breath, you will definitely attain the highest happiness (brahmha nirva:nam).

He stated so. In the earlier two verses, He instructs us to keep distant from the vishayas (worldly objects) that we experience in this world. Or even if you are with the vishayas, He explained how to redirect them. He explained both states. One is vishaya durikaran (keeping away from experiences of worldly objects). Secondly, even if we are experiencing them, He explained the process or the way one should experience them. Why? Our mind should not get disturbed. This is what we are desiring.

What is that which distracts it? The feeling that this body is you. This feeling distracts it. If we must show who we are, we identify ourselves as our bodies. Because we identify ourselves as our bodies, we prefer things that are necessary to the body. Whatever is difficult for the body, we try to push them away. Bitter gourd is, in fact, good for the body. Do you know? However, how many people like eating bitter gourd? No one. Because it’s bitter. In fact, bitter and astringent foods are healthy for the body. However, we don’t like both those tastes.

In fact, all the vitamins and other essentials that are not available through other means are available in bitter and astringent foods. These days, people are speaking of strengthening immunity. It seems they help in building immunity like nothing else does. However, we like everything else but not these. We don’t even want to go near them. Why do we not go near them? Because the body doesn’t like it despite it being healthy. The body dislikes them, not we.

What are we doing here? We are obeying the one who is a servitor and overlooking the owner himself. How ‘wise’ are we! If necessary, we should actually be keeping aside the servant to obey the owner. However, we are behaving in the opposite manner. We are cooperating with the servant and losing the owner. What it means is that we are placing our very existence at stake. This body is a servant given to us. We should make sure it listens to us; we shouldn’t be driven by its words.

We talked about an example earlier. It seems a woman employed someone to help her in work. Remember this? The maid laid some conditions. What are they? She needs coffee as soon as she comes in. She needs a break after having coffee to begin work. She will work only for two hours. The woman employed her anyway because there will be some help. Before she arrives, the employer has to make preparations to give her coffee. She has to get milk. She has to wash the coffee pot. The woman employed her to wash all the utensils. Usually, she used to wake up in the morning around 6 or 7 am. Now, she has to wake up early, around 4 am, to go to the milk booth. She has to wash the required vessels beforehand. She wakes up at 4 am, hurries to the milk booth, makes coffee, and keeps the glass ready. As soon as the maid arrives, she offers it to her, addressing her as ‘Madam..’ After the maid drinks coffee sitting happily with her legs crossed, she takes a break. Then, she sweeps the floor, pushing the dust from the corners to the center and moving the dirt in this corner to that corner, etc. By then, it’s about 2 hours, and she will leave the broom there and say, “I will take leave now.” The woman would have to clean her home again. She (the maid) would leave her coffee glass too unwashed. The woman will need to wash the glass. Did she employ her for helping her, or is it the other way around?

In fact, if you retrospect carefully, all our lives are in the same boat. The body is given to us to do our work. However, we are not of that opinion. We think it is our goal to do work for the body. We utilize our knowledge, intellect, energy, and logic only to nurture the body, satiate the body, and take care of its needs. We are not utilizing the body for our sake. What do we call this? Deha-atma bhranti (believing that you are the body). This is very dangerous. In fact, you should come out of it. Because of deha-atma bhranti, you think that those related to this body are your relatives. You feel that you should do something for them. Therefore, there is a rise of mamata (a feeling of ‘mine’). Because you are in the belief that the body is you, there is a sense of ahamkara (ego) towards it. A feeling of 'mine' begins to build towards those related to the body. Therefore, attachment and ego! What are they doing? There is an urge to acquire everything related to them. A desire to earn various things. They do not get satisfied despite earning and feeding them a lot. To feed them more and more, one begins to earn more.

We are witnessing today how people are earning lakhs and crores of rupees. After all that, all he can eat is the usual bit. He doesn't even have time to eat that. There are phone calls in between, visitors, appointments, and answering queries. His entire life is spent this way. He doesn’t have time to even sleep properly. What is the purpose of all these efforts? It is to satisfy the relatives of the body. Ahamkara and mamata, satisfying those related to the body. To satisfy them, he earns. To earn, he works. Is this why we got the body? No. However, this is what it has resulted in. What is happening because of this? He has zero peace of mind. Zero! He lives in a posh building, has a big bank balance, many assistants, position, and power. What’s the use? There is no peace of mind.

Hence, the first thing is to come out of the deha-atma bhranti. It gives rise to ahamkara and mamata. If it dissolves, ahamkara and mamata also will shed. Only when they are shed, we will want to use things with care. The desire to acquire/attain objects will decline. Such desire creates mental turmoil. When it declines, the turmoil in mind also comes down to an extent. That brings peace to mind. Only when he attains the state of mental peace, there is a chance to realize his state. What he experiences then is called brahmha nirva:na (real happiness). Swami is explaining that this is how you should attain it.

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SLOKA WORD -

e:sha: bra:mhi: sthithih

SLOKA MEANING -

This is what you must attain.

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What is the root cause [for not attaining it]? It is deha-atma bhranti. When that is cleared, ahamkara and mamata retreat. When they are retreated, the sense of desire to acquire objects comes down. This is a process. This is what was explained in verse 2.71. If you can attain it and come out of this deha-atma bhranti, we now believe this body is real and everything. We all know that no matter how much you do for it, the destination is dry wood or the earth. At times, we don’t even know what happens to it. In the COVID times, the situation was such that we couldn’t even see what happened to the bodies. We are all aware of that. Therefore, should you be running behind this or the one who brought you here? Think about this. This is what He said.

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SLOKA WORD -

e:sha: bra:mhi: sthithih pa:rttha!

SLOKA MEANING -

The state where you believe in and are dedicated to the underlying reality…

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The state when you are utilizing the body for that [underlying reality]… When you attain such a state, that is called brahmic state (brahmhi sthithi). That is when you will never again become ignorant or confused.

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SLOKA WORD -

naina:m pra:pya vimuhyathi

SLOKA MEANING -

When can one attain it?

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Whenever it happens before you lose this life, it’s fine. Even if you attain it at the last breath, it’s good. You will attain the final limit of happiness (brahmha nirva:nam). We don’t know what happiness is. The Vedas must define what happiness is. It did. In chapter 2, Lord Sri Krishna is guaranteeing that we will attain it. Let us learn a little bit about what it is and move ahead to the next chapter. Jai Srimannarayana!

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